



The American Friend

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ATTRACTING ATTENTION FROM EDUCATORS

The offer by the Interracial Commission of a hundred dollars in prizes to high school students for papers on "America's Tenth Man" is attracting wide and favorable attention from educators, many of whom have written that they are introducing the study in their schools, according to an announcement from the headquarters of the Commission in Atlanta, Ga. A great many requests for information about the project have been received from individual students also. For the use of those interested the Commission has prepared a brief but comprehensive survey of the part Negroes have had in America's history and the contribution they have made to the country's development. The purpose of the project is to give to white students the basis for fuller understanding of the colored group, and to put before colored pupils a stimulating and inspiring picture of the best their own race has produced. The Commission invites correspondence with any high school principal, teacher, or pupil who may be interested.

RECENT STUDIES IN HOME MISSION AID

Five major religious bodies in the United States are expending in home mission aid a sum of more than \$5,000,000 a year, reports C. Luther Fry in a pamphlet just issued by the Institute of Social and Religious Research, New York. "Most of the home-mission money distributed to churches are given to native-white churches. In the case of the Presbyterians, the amount turned over to the native-white churches was \$946,000 out of \$1,333,000, or more than 70 per cent of the total. In the sample of Protestant Episcopal churches studied, nearly ninety per cent of the money given as aid went to native-white churches. Home-mission grants are, therefore, being used primarily to help native-white rather than Negro, Indian or foreign churches. The great majority of these churches aided are located in rural areas. Out of 2,121 native-white Presbyterian

churches, 1,700 or four-fifths, were so located. For the Protestant Episcopal churches studied this proportion was 60 per cent, and for the Baptist is was over 70 per cent. The fact that by far the largest group of churches receiving aid are native-white churches in rural areas becomes doubly important when it is remembered that a large proportion of the rural churches aided, particularly those in villages, are in communities in which several other Protestant churches are located. Analysis of 343 aided churches, located in small villages of 1,000 population or less, revealed that 205, or nearly 60 per cent of them, were in places that had at least one other Protestant church." One of the hoped for results of the national church comity conference held at Cleveland in January is a more adequate handling of the problem of over-churching in rural communities.

A BRITISH VIEW OF OUTLAWRY OF WAR

Lord Thomson, who was Secretary of State for Air in Ramsay MacDonald's cabinet, has contributed an impressive discussion of the outlawry of war to the *Century* for February. This article is a commentary on the proposal of the American Committee for the Outlawry of War, and a friendly one. "There is undoubtedly," Lord Thomson writes, "a great deal to be said for such a declaration. It expresses the spirit and purpose of the League; it is simple and understandable by all; it goes to the root of the situation, and although no dramatic results might immediately ensue from its pronouncement, it would give a common formula to millions of people, who are not yet sufficiently educated in international affairs to understand the working of a purely political league, but who do desire passionately to put an end to war. While war is a legal institution, not only will disarmament be possible, but limitation of armaments on any serious scale cannot be expected. The latest conference on this subject affords sufficient proof of the difficulties to be overcome. Even if land, sea and air forces are restricted, while the war spirit has the sanction of international law the greatest achievements of chemical and mechanical science will be at its disposal and liable to abuse. As has been epigrammatically said: 'Disarmament will not cause the ceasing of war, but the ceasing of war will bring about disarmament.' There never was a time in human history when public opinion was more ripe for the outlawry of force and violence. Europe is old and America is young; hence the great psychological difference between them, which only some simple formula of world-wide application can bridge. The proposal to outlaw war is such a formula. It will not bring immediately a millenium, but it will appeal, both in Europe and America, to millions of men and women who have heads as well as hearts, and will see in it a common indispensable first step. More cannot be expected from any plan which attempts to regulate the elemental passions and virile vices of mankind."

Are You Helping?

During ten months the Foreign Board has received \$62,970.81.

This leaves \$41,878.21 to be raised by March 31.

Will you help to assure the raising of this sum, thus avoiding a deficit with the resultant curtailing of the work abroad?

AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS

101 South Eighth Street
Richmond, Indiana

THE CARE OF MOTHERS AND CHILDREN

The fifteenth annual report of the United States Children's Bureau includes a significant account of the care of mothers and children. It indicates that the American people will again definitely face the question of how much importance they attach to expenditures for the care of mothers and children. The appropriation which the bureau was given to administer the Maternity and Infancy Act would have ceased at the close of the fiscal year in 1927 if the opponents of the law had been successful in their attempt to defeat it by a filibuster at the close of the last session of Congress. To cut off the possibility of such a result the friends of the measure proposed that the appropriation should be extended to June 30, 1929, but that the act itself, which was permanent legislation, should be of "no force and effect" after that date. The bureau is carrying on studies in child hygiene, child labor problems, delinquency and child welfare, and the treatment of dependent children.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Eternal Vigilance the Price of Peace

IN looking over some old papers we have come across an editorial which appeared in *The Congregationalist* nearly four years ago. It appeared at a time when the War Department, backed by President Coolidge, was trying to foist Mobilization Day upon the country, against which the religious press was very generally protesting. In reading the editorial we are impressed with how very applicable it is to the present situation. Read the following paragraphs, substituting the words "big navy program" for "Mobilization Day."

"The proposals come upon one with a sense of appalling shock. Can the America that is calling for this Mobilization Day be the America that yesterday was summoning disarmament conferences and assuming leadership in world peace? Can it be the America of Christian churches whose councils have been passing declarations in behalf of international amity? Can it be the America of widespread propaganda against war? The incongruity of the whole thing is amazing—America that went to war 'to make the world safe for democracy' putting democracy upon the side of *junkerdom*.

"Is President Coolidge going to give some real leadership to a world endeavoring to shake itself from the war consciousness and the war menace, or is he going to undermine all hopes of vigorous and outstanding action on the part of America by allowing this peaceable and democratic people to come under the obsession of projects and purposes more akin to the spirit of militarism which but yesterday we were fighting? Nothing but the certainty of a great menace could justify a measure so unsound psychologically, so calculated to destroy peaceful hopes and activities and so likely to increase the distrust and suspicion that any menace would imply. Does such a menace exist? Can anybody seriously believe that the safety of this republic is endangered?... When America deserts her position of leadership among the nations as a peace-loving and a peace-practicing democracy, she will have lost a crown of glory that cannot lightly be re-attained."

Four years ago, in short, it was a monstrous proposal made by the War Department, that menaced us. The outbursting protest was so strong that the project was neutralized and made ineffective and was soon quietly dropped. And now a similar thrust at the spirit of Peace is made by the Navy Department. In reality it is more ominous than that made four years ago, in that it constitutes an actual program of competitive armament extending over many years and involving hundreds of millions and even billions of dollars. If adopted it will serve as a challenge and a threat to other nations and will unavoidably breed suspicion and fear which are the fertile seeds of war.

But the measure can be defeated, even as Mobilization Day was brought to naught. There are enough peace-loving citizens to encompass easily the defeat of the big navy proposal, if they care enough to express themselves promptly and forcibly to their representatives in Congress. To be sure, it is rather bothersome to have to be doing this sort of thing so frequently but is not this the very least that reasonably can be expected of us as good citizens.

Some effective object lessons are offered in our news columns of this issue. Eastern Friends, and especially those of his own district, have been calling upon Congressman Butler, Chairman of the House Naval Affairs Committee, and letting him know emphatically how they feel about the matter. Friends elsewhere have been writing him to the same effect. Other Friends have called upon President Coolidge. We are informed that in seeking the interview they asked ten minutes and were granted six by the President's Secretary, but that the President himself prolonged the interview to thirty minutes. Not many of us are in a position to appear personally before our representatives at Washington but we can and should convey our sentiments to them by letter, and encourage our friends and neighbors to do so.

Leadership in the cause of Peace requires courage and fortitude. That it involves misrepresentation and unfair attack is demonstrated in the incidents of one day's "hearing" before the Naval Affairs Committee, reported elsewhere in this issue. Such experiences but prove our devotion and test our metal. The fact that we cannot participate in war, places upon us the heavier responsibility of making our contribution to the national defense now, doing our utmost to preserve and promote the spirit of Peace and to prevent the probability of war. In the big navy building program we face an immediate and tremendously vital issue. May we speak to it vigorously.

But Only One King

THERE are many ways into the Kingdom of God but there is only one King." This was the significant expression that seemed to grow out of a conference on Evangelism held some time ago in one of our big cities. It was participated in by two hundred men of varying vocations, background and points of view. Had they been looking for differences in ways of approach to the Kingdom, such differences could have been found in plenty and easily magnified. But while the differences were recognized, they were largely lost sight of in the realization of something infinitely more important—a common fellow-

ship with the King himself. There were different avenues of approach, but what mattered it so long as they led to one great center? "But only one King."

How much would the value of our Christian work be enhanced and how greatly would the Kingdom be advanced if we were better able to realize this great principle and to act upon it! Why should it concern us so much *how* the Kingdom is reached, so long as we know that the one King has been found? It is possible for us

to keep our eyes fixed so closely on the particular road we are travelling that we not only are blind to other roads leading in the same direction but we lose the sense of the beauty and largeness of the country through which we are passing. The road becomes the thing upon which we are intent rather than the Kingdom which it traverses and the King to which it should lead us. What if, thereby, we should miss the King himself! May we stress the roads less and exalt the King more.

What Worries the Quaker

By Clarence E. Pickett in *The Christian Century*

Not long ago one of the Editors of the Christian Century, who had come across a statement to the effect that the Society of Friends which had done so much abroad is making little impress at home, asked Clarence Pickett to write an article of explanation. The following is the result which appeared in The Christian Century in the issue for February 23. Whatever their own views in the matter, our readers will be interested in the presentation thus widely made.

THESE are embarrassing days for the Quaker. A short ten years ago he was being denounced as a traitor because of his pacifist testimony during the heat and passion of the war. Then followed the civilian relief work in France, child feeding in Germany and Austria, famine relief in Russia and reconstruction in Poland. With the passing of the war fever the true worth and merit of this program of fellowship and good will has become widely recognized. Quakers are now as highly praised as they were roundly criticized during the war. And herein is our greatest embarrassment. We, who could do so much so well abroad, and hence from whom men have expected so much at home, appear to make little impression on our own communities. Let us be more specific.

The whole war setting conspired to make the case of the pacifist conspicuous and dramatic. He was called to bear his testimony before generals, majors, judges, advocates, and tribunals. He was rooted up out of his home environment and released to show a practical idealism at work in a war-torn world. In camp and in France, his very clothing marked him off from others. And whereas he might cherish the same love for a warless world as his soldier brother, his method of securing that world was quite as important as his goal. The method itself brought reconciliation. Then he returned to America. It was an America pleading for normalcy. He sought his place in a competitive business world "red with tooth and claw." For the most part he fitted into that world with slight and usually ineffective protest. Few enough are the illustrations where the same experimental mindedness characterized him in his business relations that were true of him in his war service days. He returned to an acquisitive society and he has largely succumbed to it. In business he has shown a disturbing ability to see low wages, large profits, autocratic management in business, all flourish in his community with but little protest from him.

BLURRED TESTIMONY

His war testimony also is blurred. The war gave an unprecedented impetus toward higher education and it has meant that a good many Quaker boys have gone to institutions where compulsory military training is established. One might well expect from the Quaker Youth at least a protest against these seeds of war. True, such protest is sometimes made but such cases are conspicuous for their infrequency. One State University has in its student body more than twenty-five Quakers, with no protest from any one of them against military service!

The case of political corruption is no less disappointing. Of course Indiana is the perfect illustration of what ought not to be

in politics. Two equally corrupt political machines operate, unhindered by a stagnant and bovine public constituency. Now it happens that Indiana has more Quakers than any other state. Thirty thousand—nearly one third of all of the Quakers in America—are Hoosiers. But these crusaders for a new day in international relations seem in no way to form an embarrassing element to the operators of Indiana political machines. In fact the embarrassment seems to be all on the side of the Quaker.

The same may be said of national politics. Our President calmly lays out a plan for naval increase involving an outlay of a cold billion within five years. With due respect to the President, this is a competitive naval program containing unmistakable seeds of war. But Mr. Coolidge seems not to be afraid of the protests of a Quaker constituency. Of course it could hardly be expected that a mere hundred thousand could sway a hundred million. That would not be democracy. But somewhere George Fox speaks of one man "shaking the earth for ten miles 'round." By the very rightness of their cause and the passion with which they spoke, they disturbed the conscience of Cromwell and of Charles II. But we need not invoke ancient history only. During the recent war one boy alone, penned up in a brutal and pagan guardhouse in a prison camp, for conscience sake, made the commander of the camp uneasy and cleared the way for understanding of other C. O.'s. But no good Republican Quaker has yet arisen to stir the conscience of the Commander-in-chief of our army.

Perhaps in education, Quakers might be expected to come nearest to an effective testimony. They have always been keen for education. With the meeting always has gone the school. Today ten colleges and more than twenty secondary and elementary schools are operated by Friends.

It would be impossible to speak accurately in detail here but it is easily safe to say that none of these institutions turns out from its influence a high percentage of graduates devoted to brotherhood and good will in all walks of life, and ready to suffer to bring in such a world. Most of our students will conform—they go out to prepare for "this life" and by "this life" they mean preparing to fit into and become comfortable in a poor and pagan world. Perhaps this is true largely because the institutions themselves, e. g. the faculty and administrators, have been chiefly concerned to grow, to live peaceably in this present world, to shun too great adventures in democratic control and not be too open to disturbing truth.

CAUSES OF IMPOTENCE

This looks like a sorry picture. And it is. This is just the reason we are embarrassed. Just when men speak well of us we know in our hearts that the praise is little deserved. Why are we so impotent? Why is it that we have so won the admiration of the world for our foreign and war service and at home we seem to live quite contentedly with the seeds of war flourishing all about us?

First among the reasons, I would say, is the nature of our constituency. The Society of Friends is not generically a church. It is a fellowship. It is ideally made up of men and women ce-

mented by a common view of life, like passions for service and similar experiences with God. It is made up of kindred and kindling personalities. Fundamentally its concern is to live out and teach a way of life. But practically, with the spread into new and unchurched communities it has become a church, a denomination, made up of people who wanted to belong to some church, and found the "Friends Church" conveniently located. The promotion and actual work of the war and post-war service was due to the vision of a very small percentage of the membership of the Society. They acted for the Society. They led opinion. Loyalty to the organization carried a large number of the membership along with financial support under pressure of war. But those Quakers were not numerous who saw deeply into the inner meaning of our Peace Testimony. The fact that war debauched personality, that race prejudice and modern factory systems do the same thing, were not deep seated convictions with great numbers of Friends. With war pressure removed, support, moral and financial, lagged. Now we are faced with the necessity of a slow educational task, trying to make concerned Quakers out of members of Friends Churches. The American Quaker along with other Americans has suffered a post-war slump in idealism and the prophet often finds himself pleading before people whose ears are dull and whose eyes are heavy and who educate slowly. Fortunately, however, there are those who are attempting this task.

Secondly, Friends are divided. At least four groups, under the emergency of war, united for service. But those who went and those who stayed when normalcy returned, found these barriers between our groups which hinder effective testimony to truth. Imagine a congressman who is appealed to by four "branches" of Friends entirely independently. This is slowly being remedied but is still a major source of moral and spiritual impotence.

As our third handicap I would place our lack of knowledge of our historic view of God and man. Too many Quakers are Calvinists, and a mixture of the two is weaker than either pure type. The Quaker's respect for personality, his view that every man is a potential son of God, his stern conviction that love is at the heart of the universe; these concerns drive few Quakers today as they did John Woolman in slavery days to suffer for human love and fellowship. The Puritan Calvinist often speaks through the modern Quaker ministry with its doctrine of selfish salvation, its appeal to materialism, and the support of capitalism. Quakerism was quite as much a revolt against the Puritan and the Calvinist as it was against the established Church of England. But now, too often the victory so hardly won three hundred years ago, is surrendered.

Perhaps not least among these deterrents is a lethargy born of safety-first philosophy. The rainy-day, old-age, care-of-family, nest-to-be-feathered view of life so religiously intrenched in our social order, holds us. It injects caution into the adventurer, it contents the explorer with the *status quo*, it makes of the rebel a conforming caricature of the revolutionary Quaker.

SIGNS OF HOPE

Are there signs of hope? There are a few. Quakerism may be said to be on the march. It is becoming aware of its weakness and one of its signs of hope is its few prophets. Every effective step forward in any religion has been incident to a preaching evangel and though the prophets are few, they are persistent and effective today. The past five years has seen an increase in the number and depth of concern of these prophets.

The teacher, too, will be needed. Here we are weak but not entirely lacking. Teachers who will probe to the roots of the currents of life today and uncover sources of religious insight find an increasingly large hearing in our midst. We have missed the way, but we know we have missed it and seek again the truth and the life.

Church congresses and conventions are only straws in the wind indicating something of the central concerns of the whole body. Taken as such, the recent sessions of the Five Years Meeting (a quinquennial conference including a large proportion of American Quakers) would indicate a growing sense of determination to square our conduct with our profession, once again to follow the spirit within rather than external controls.

Also we need experimenters and the experimenter must be quite willing to become a suffering servant. Loss of prestige, loss of membership, loss of money, personal suffering lie down the pathway for the Quaker who will release moral and religious forces in an acquisitive, militarist, race-prejudiced society. It took 13,000 imprisoned Quakers in 1690 to break the religious bigotry and non-conformist persecutions. What the very much larger number of Puritans could not accomplish by protest or compromise the jailed Quakers did bring in England. Whether we will be prepared to set up an increasing tension with the world as it is, to have as much fear of money as Jesus had, to become a group less conformed to this world and more transformed by the renewing of our faith in spiritual forces remains a question. Our future usefulness depends upon our answer to that query.

"We, As Friends"

BY ELDEN H. MILLS

WE all have our trade-marks. They may be, indeed, the characteristics, which, upon first acquaintance, one especially notes. I remember my introduction to hardy and wholesome Cape Cod. I do not remember who he was, but I shall never forget how he talked. Who from the Middle West could forget his first "I want'n know!" And then "godfreys," and "sou'west," and "Cap'n." You talk with the genuine tiller of rocks and plow of the seas for the space of sixty seconds, and you will hear one or a dozen of these bits of legal tender of his; so divertingly fascinating is he because of the naive innocence that makes him unconscious of the fact that he is so different. But it is actually difficult to converse with him at first. He shuffles his R's so too, putting them in where they are not, and leaving them out as thoroughly as though they had been lost in a native fog. I am as ignorant of a marlin spike or of the contents of a clambake, as he is of pawpaws or roasting-ears.

Some of these trade-marks, and many others, one calls to mind when you mention "Cape Cod." True, you may remember the quaint villages, the lazy fishermen, and the salt air, but *the man* you would recognize on Indiana Avenue, almost by his whistle.

And then again, our trade-marks may be more personal. Who could not identify one great Quaker scholar by his walk—see him on the horizon a mile away, and you would recognize him. Some may laugh at the way he walks, but why should he not perambulate in whatever gait or stride best fits his equipment. A certain college president, as he speaks, uses one hand to button and unbutton his coat in an endless cycle, until the subject is exhausted! That annoys some people, but is there some reason why he should not thus occupy his hands? A certain Friends minister has always been addicted to the habit of jumping all around the pulpit, and from one end of the platform to the other, much to the agitation of some of his hearers. But if one can combine good preaching with calisthenics, is there any reason for not doing so? Is it not better so to do, than to expand around the region of the belt, with the growing years? Some people have criticized Hugh Black for running his hands through his hair while he preaches. But why not; if he can preach any better by doing so, let him tear his hair!

So each of us has his mannerisms, peculiarities and pet phrases. Listen to S. Parkes Cadman for five minutes and you will hear him start a new paragraph, "And then, again, as a matter of fact—" Our mannerisms and pet phrases help us think; they give us something to say while we are trying to think. There is danger in too often failing to think outside them. My wife dignifies them, however, by saying that they are a part of personality. She says we would be dull folks if each of us did not have something peculiarly our own and strikingly different from other people. All of which comforts me much, especially since I saw the six-year-old "take off" his father in a preaching service!

The old discipline gave ministers warning that they should "beware of using unnecessary preambles." So to the point. The only excuse for thus spoiling paper and ink, is a concern that

somehow has had no relief but has rather grown, relative to some of the trade-marks of the Society of Friends. The word "Quaker" brings to each individual some definite picture. It means to the most ignorant, at least some one similar to the picture on a certain Oats box. To that immense group which—would that some modern George Fox could co-ordinate and vitalize them—might be known as "descendants of Friends," the word Quaker brings to mind a -gray-dressed and bonneted grandmother, whom each one designates as having been the "salt of the earth." But everyone recognizes a "Quaker" as having been, at one time at least, a very peculiar person, who did not believe in a lot of things, but somehow was a very respectable individual and a desirable citizen in the neighborhood.

Friends of the last generation, however, felt that the proper way to modernize Quakerism was to do away with the peculiarities and become, as nearly as possible, like other respectable Christians. So the pulpit and choir and pipe organ and pastor and church came in, and the plain language, and plain clothes and meeting went out. It may be it saved the day for the Society of Friends, by and large.

Perhaps some of what has been discarded could well be salvaged. It is regrettable that what became a uniformity of dress had not been rather a *simplicity* of dress. That which crystallized into uniformity was originally a protest—a protest against the vanities of physical adornment which fashion dictated, a protest which took the shape of quiet living with plainness and simplicity of clothing. Even the uniform had its power. I saw a movie director, self-styled "hard-boiled," weep as he photographed a made-up Quaker Meeting of one hundred years ago. We have discarded the whole of it. Is there no need today, for the original Quaker protest against the vanities of dress, and the shams of external fixings? St. Jerome, writing in the fourth century of the court-ladies of Rome, who troubled him seriously, states that "they paint their cheeks and their ears, which is of the devil." Now in the twentieth century there is surely a place and a need for the testimony of genuine Quaker simplicity, while fortifying the soul, instead of whitewashing the outside.

And again, I suspect we yet have some left-overs which we would do well to throw out. For instance, there are some activities among Friends, which, to describe properly, one must needs say they were done "according to the good order of Friends." There have been so many styles and varieties and orders, I have wondered which the "good order" might be! One Quarterly Meeting reported to Philadelphia Yearly Meeting in 1926 that it continued to uphold the ancient testimony of Friends as to the *form* of worship. (*Italics mine.*)

One time (one dared not let it happen often for fear he would miss something) in New York Monthly Meeting, I had fallen into that lamentable state where one finds his mind wandering from the matters of business. My thoughts were playing around in pleasant nooks (page one George Hawkes) many miles away, when I suddenly heard the speaker saying, "It seems to me, that if we *as Friends*, could only..." and I woke up with a start. I was in a Friends Meeting! In a Yearly Meeting, a concerned Friend was laboring upon the message of our Society to the world, and repeatedly thought that "We, as Friends, ought to..." And not long ago in an American Friends Service Committee conference, when the thermometer of idealism and enthusiasm had cooled a little, it was warmed again by one who called to mind our heritage, and exhorted us, that "as Friends, we should..."

I do not know when this phrase first struck me, but for years it has been singing in my ears, whenever I have met Friends. Sometimes it has this variation, "As individuals and as Friends." But usually it is this—"that we, as Friends."

The first query is this. Does it become us (well, well—I almost said "As Friends") to persist in calling attention to *our selves* when we idealize upon the "oughts" and "therefores" of the Christian way of living? While some say they are the meek and lowly, others have been known to say that the Quakers are not without considerable of the egoistic. I somehow have not time to attend many district conferences, but I have never heard Brother Jones flash his finest sparks by declaring, "It seems to me that we, as

Methodists..." Probably we do talk about ourselves too much before the stranger in our midst. Possibly we could be just as loyal to our beloved Society were we to say, more and more often, "Christian" instead of "Quaker."

Actually, however, there is a minimum of egotism about it. The habit is not nearly so regrettable as is the inability of some of us to write or speak without repeatedly using that first person singular pronoun. The latter is not only egotism but ignorance. What the stranger hears but may not understand, is a sincere attempt on the part of conscientious Friends, to bring home the fact that it is a serious matter to call oneself a "Friend." We may never agree upon what it is to be a Quaker, but we are agreed that historically it has been a serious affair to belong to the Society of Friends. And while there are groups of contemporary Friends who call themselves the Society of Friends, each unhappy because all the other groups have fallen into apostasy and error, yet to be a *Friend* today is to hold a pass to genuine spiritual attainment, in the eyes of the public. Therefore, "as Friends, we ought..."!

For Inge and Strachey to say that of all groups of Christians today the Quakers alone more nearly exhibit the Christ Spirit is either to challenge us to become what we are not (except in a few rare spots) or to opiate our souls. And genuine Quakerism has never been a drug.

Perhaps this is the opportunity to query—"What was the objection to *uniformity of dress*, which "as Friends" we clung to so long, but have "long since lost awhile?" And query two—is there a possibility that the demands for *uniformity of thought* may be just as artificial in spiritual value as were the requirements to wear hats instead of caps, or galluses instead of suspenders? Just queries!

What do we mean "as Friends?" Are we able to drink the cup of persecution, should such arise, as it did in the early days, when thousands went to filthy jails, and hundreds died, for conviction's sake? Do we mean "Friends" with that fiery but hardly glorious spirit of 1827? Do we mean "Friends" in a denominational sense? Or do we mean the twentieth century "Seeker," who does not hark back to a glorious past day but who taps those inward springs of truth for his own day, in the continuous revelation of Christ? "We, as Friends!"

Indianapolis, Indiana.

A Prayer

BY BLANCHE M. HOEFFER

Custodian of the universe,
Guard him who wings across the sky.
Supply a steady hand to steer
And an unflinching eye.
Give him a trustful heart of hope,
A will, determined, wise,
And through the vast, uncharted space,
Be near him as he flies.

For not of earth he seemeth now
But of the Solar world,
Beneath him are the eagles' nests,
Around him stars are whirled.
O God, who ruleth over all,
In helplessness we pray,
To lead him through the unknown cloud
And guide him all the way.

For we are aviators all
And fly this way but once.
Tomorrow's course, a stranger path,
As mystic as the sun's.
So help us through the blinding storm
And be our guide and shield,
Through wind and cold and darkness,
Safe to thy landing-field.

Richmond, Indiana.

Quakers on the Boardwalk

The Friendly Influence at Atlantic City

As one approaches Atlantic City, a long string of alliterative allurements greets him from the car window. These, to be explicit, among many others: "Realm of Recreation," "Haven of Health," "Mecca for Millions," "Abundant Amusement," and "Ample Auto Accommodations." We call to the attention of the A. C. Chamber of Commerce a glaring omission. There should be another: "Quaker Quarters of Quality!"

Taking it the whole year round, there is probably no more popular recreation resort in the country than Atlantic City. Boasting the best autumn-to-spring climate between the North Pole and Jacksonville, it certainly takes the lead as an "off-season" center. Not the least interesting feature of this national playground by the sea, is the Quaker influence, which is signalized by the predominant Quaker motif in Atlantic City hotels. Obviously, at such a place the hotel business is the big industry and Friends are the big industrialists. How this came to pass would make an interesting story had we the space and the facts at our disposal. Such as we have of these we give our readers.

Everybody who knows anything about Atlantic City thinks of it in terms of the famous Boardwalk, which furnishes an ocean front promenade without a rival. It is Fifth Avenue, Broadway and Main Street all in one. For all practical purposes, Atlantic City is the Boardwalk. Not all the city can profit by a frontage upon this business-pleasure thoroughfare to be sure, but directly or indirectly, the whole city depends upon it as the one great asset which brings the world of pleasure seekers to its doors.

To indicate the influential place of Friends in Atlantic City, therefore, it is sufficient to say that the Quaker hotels have the dominating position on the Boardwalk. Three of them hold what we would term key locations on the Walk, with others in rather close proximity. On the north, near the Steel Pier, are the popular, companion hotels, the Chalfonte and Haddon Hall, owned and operated by the Leeds and Lippincott Company, with a capacity of 1300 guests. On the south of this heart of the district is the attractive Dennis, Walter P. Buzby and son Howard, proprietors, with a guest capacity of 800. About half-way between them, looms the Moorish palace of the Traymore, which is able to accommodate 1200 guests. It is owned by Daniel S. White and Joseph Mott, the latter coming from the Conservative Friends settlement of Whittier, Iowa.

Other Quaker hotels, so called, are: the Marlboro-Blenheim, founded by Josiah White and now owned by his three sons; the Glaslyn Chatham, Nathan L. Jones, proprietor; the Eastbourne, Henry Hamil-

ton, proprietor; the Morton, founded by Mrs. N. R. Haines and now owned and operated by Ezra Bell and Paul Cope. The last three named are off the Boardwalk.

For the reason that we know the Chalfonte-Haddon Hall hotels as we do not know at first hand the others, we will cite them as examples of Quaker hotel management. Some time ago, in looking through our exchanges, we found in *The Continent* a little editorial appreciation of Chalfonte-Haddon Hall which we reproduce here as a Presbyterian tribute.

"Spacious lounges, equipped for ease; ocean decks on which one may rest in blanketed comfort in the sun even when vigorous breezes are blowing; wonderful sun parlors for the occasional tempestuous day; a dining room famous for the variety and savor of the food, with no sickening atmosphere of cigarette smoke; an atmosphere of gentility.

"One would be able to judge perfectly the character of the hotel by the sort of guests one finds there; during fifteen years' experience we have not had contact with a single unpleasant person within its walls. One could judge also the sort of guests he will find by the character of the hotel itself; for the noisy, all-for-jazz product of the times would find no joy there.

"There are other hotels as well built and as comfortable physically as Chalfonte-Haddon Hall. But there are mighty few with the atmosphere in which people of good taste can feel perfectly at ease. Given a hotel with such an atmosphere, and you will find the reason for it in the personnel of its ownership and management. During generations this hotel has been controlled by men of original Quaker stock, good business men and good citizens, of the very class who find Chalfonte-Haddon Hall to their liking."

Hanging in the office of Henry W. Leeds in the Chalfonte is the portrait of a Quakeress, Sarah W. Leeds, who was the founder of this fine, Friendly establishment. In 1890 or thereabouts she purchased the old Haddon Hall, out of which has evolved the present one. In 1898 she acquired its next door neighbor, the Chalfonte, and the two are practically operated as one enterprise. Today, prominent in the management are her sons Henry W. and Samuel P. Leeds, and her grandson, Robert W. Leeds. Other Friends in the directorate are J. Haines Lippincott and Albert T. Bell.

Identified with the management of the Chalfonte is a young Friend known to many of our readers, Howard Hall. After graduating from Earlham College in 1922, he went to the Leeds-Lippincott Company with which he has "worked up" in approved fashion from "scullery boy" to the post of assistant manager of the Chalfonte. Howard was married recently and has thus set up a little establishment of his own in which he also serves as assistant manager!

We have asked ourselves why it is that Friends seem so adaptable to the hotel business, not only at Atlantic City but at

certain other recreation haunts such as Pocono and Buckhill Falls. Perhaps the underlying Friendly ideal of service offers an explanation; not merely the somewhat conventional commercial "service" that is talked of so glibly, but the service that is enriched by the warm, personal concern which expresses itself by going the second mile. It must be for some such reason as this and for the atmosphere they carry, that these Quaker-owned hotels are almost invariably chosen as the meeting places for so many of the religious and educational interdenominational conferences that gather so frequently at Atlantic City.

Speaking of the atmosphere they carry, the Chalfonte-Haddon Hall management state plainly and forcibly in their little "book of rules" to be found in every room that they are unreservedly committed to the Eighteenth Amendment and that so far as their sojourn in the hotel goes, patrons are expected to take the same attitude. This is an unequivocal announcement that those who desire to put on "joy parties" contrary to the law will please go elsewhere. And they do. Moreover, in these days of increasing encroachment on the part of the all but universal smoke screen, it is a relief to get into hotel dining rooms in which smoking is taboo.

So far as adequate personnel can supply it, the patrons of Chalfonte-Haddon Hall do not want for service. On an average, there is an employee for every patron. This means a small army of nearly one thousand employees regularly in service, the majority of whom are women. As homes for these, three dormitories are maintained by the Company in close proximity to the two hotels where the girls live under the supervision of a matron, very much as they would at a boarding school.

But it is in the finer, cultural contributions that the management doubtless gives its most distinctive service. As an example, for five years the Leeds-Lippincott Company has presented in the magnificent Vernon Room of Haddon Hall a series of "March Musicales," for which the best talent in the country is secured. It was our pleasure to attend the concluding concert last year and hear three notable artists, including the incomparable Polish pianist, Moriz Rosenthal. Week-end entertainments are arranged and on Sunday evenings sacred concerts are provided, including group singing.

A unique feature of this Quaker hotel service is the Bible classes conducted at Haddon Hall through the winter months. Max I. Reich, widely known Bible student and minister of Philadelphia Yearly Meeting, has been conducting them, and through the attendance of a large number of the Bible School teachers of the various churches in town, contributes largely to the religious life and educational work of the city.

Not only through their hotels but in many other ways, the Friends of Atlantic City are making their imprint upon the

varied activities of this national playground. Practically all the Quaker hotel men are directors of the various Atlantic City banks. For years, Samuel Leeds was president of the Chamber of Commerce, a particularly important organization in such a city. His brother, Henry W. Leeds has been president of the local Kiwanis Club. With Paul Cope as president and Albert T. Bell, Nathan L. Jones, Walter P. Buzby and Henry W. Leeds as directors, Friends are prominent in the management of the city Y. M. C. A.

Atlantic City Friends have recently replaced their former meetinghouse with a more substantial one, having erected in connection a private school building. While these improvements were under way, Friends united for worship on First Day mornings in the Ozone Room on the top floor of the Dennis. As we once met with them there in so magnificently appointed a room overlooking the ocean and the surrounding city, the whole situation appealed to us as strikingly unique in Quaker meetings. Yet we found the same spirit covering all. May it continue to spread out and cover this distinctive American city with the mantle of its gentle influence.

W. C. W.

MID-YEAR CONFERENCE ON RELIGIOUS EDUCATION

It is the policy of the Committee of Religious Education of Wilmington Yearly Meeting to make the Mid-Year Conference a worthwhile event. Consequently, the attendance was gratifyingly large on Wednesday, February 15, at Wilmington Friends Church.

In developing the topic "The Program of Religious Education for small Communities," Corona Rayle Cook, of Jamestown, Ohio, spoke of many accessories and means of making the Bible real to children by means of dramatized and "up-to-date" methods of teaching. As a climax, she made an appeal for Daily Vacation Bible Schools, and Week-day Schools of Religious Education as effective avenues of attracting childhood to a developing love for the Bible.

Russell Burkett, pastor of Xenia Meeting, made a stirring appeal for radiant religion. He especially emphasized the fact that if Christ be presented, people will be challenged. He deprecated the Church entering the field of entertainment in competition with commercial enterprises, and made the need for repentance emphatic.

"The new Standards of the Five Years Meeting Board of Religious Education, were presented by Ethel H. Wall. Many schools availed themselves of this opportunity of securing the wall charts.

The remainder of the morning session was very profitably spent in Departmental Divisions in each of which the use of Friends literature was urged. The Children's Division was conducted by Corona Rayle Cook, Jamestown; and the Young

WHAT WILL FRIENDS HAVE US DO?

Pertinent Queries Addressed to Friends By Young Friends Secretary

On February 1, the Board of Young Friends Activities had received during the year from the United Budget, \$1357. Had it not been for the gift of a friend, we should not have been able to carry on any sort of a program. As it is, with most of the time no office help, and never with full time help, we have:

1. Published a News Letter, which we hope to send out every two months.
2. Distributed a great deal of promotional and peace literature.
3. Served as an exchange center for the Yearly Meeting Young Friends Superintendents.
4. Reached every local meeting with letters regarding the placing of Friends teachers in Friends schools and communities for next year—a service we carry on in co-operation with the Education Board. Over 100 responses have already come to these letters.
5. Distributed 325 Young Friends Study Outlines, and sent suggestions for working programs to dozens of meetings.

People's Division, by Lindley J. Cook, pastor of Jamestown Meeting; and the Adult Division by O. Herschel Folger, pastor of Wilmington Meeting.

After a sumptuous dinner dispensed by the "Helpers Class" of Wilmington school, the conference was led in devotion by Alonzo Cloud, pastor at Leesburg Meeting. Springfield school was represented by seven men who encouraged us by their contribution in song.

The subject of Missions in the Bible School was presented by Corona Rayle Cook. She abundantly answered an oft repeated question "How can missions be attractively presented in a few minutes?" She emphasized repeatedly the need to educate in world friendship, beginning with interesting stories for tiny tots and continuing in graduated courses. The following is a bibliography of available material which she recommended:

Current literature for all: *THE AMERICAN FRIEND, The Missionary Advocate, Every-*

Adults: "A Straight Way Toward Tomorrow," "The Adventure of The Church," "Looking Back Over the Trail."

Young People: "New Paths for Old Purposes."

Intermediates: "Please Stand By," Friends World Friendship Lessons (Intermediate).

Junior: "Please Stand By," Friends World Friendship Lessons (Junior).

Primary: "The World in a Barn."

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6. Assisted the Yearly Meeting Superintendents in making a careful survey of the entire Five Years Meeting, classifying every Friend between the ages of 15 and 35 as to occupation. About two thousand letters of fellowship, encouragement and suggestion were sent last spring to teachers and students.

7. Conducted the Eighteenth Annual General Conference at Oskaloosa, Iowa, with expenses running over \$500 in excess of receipts.

8. Written over 500 personal letters and over 3,500 form letters to workers in Quakerdom.

9. Been represented at various Interdenominational Young People's workers' gatherings.

10. Carried on field work in three Yearly Meetings through the Secretary.

11. Helped to promote the American plans for participation in the World Youth Congress for Peace, and the International Young Friends Camp to be held in northern Europe this summer. Our representatives must have financial help.

12. Financed out of our own funds an extra Board Meeting, necessitated by readjustments made at Five Years Meeting time.

These and many other things that inevitably appear in a service office such as ours is intended to be, have been done. The attitude of you Friends all over Quakerdom as expressed in your letters and at Five Years Meeting time encourages us to feel that you want us to keep on and go much farther. We want to. The new Board met late in December, and looking forward eagerly and hopefully, they beheld possibilities. And then we find ourselves faced up with \$1357!! In spite of our best efforts, \$1357 cannot be made to finance a working program. We cannot continue our bi-monthly Friendly News sheet. We cannot attempt regional Leadership Study gatherings. We are financially hampered as we look forward to the Nineteenth Annual Conference. We cannot even easily provide necessary postage for letters that should go out within the next two months to students and teachers. We cannot have badly needed office help. In fact, what *can* we do without being harassed by the thought of expenses?

We are free from debt, and our firm policy is to remain so. We asked for \$3000 this year, which is about 2 per cent of the entire Budget. Because the Budget has not been met, we have received less than half of that amount at the end of ten months. How badly do you want our Board to continue to try to work under the present arrangements? If any of the Boards are to face the coming year with any degree of courage and hope, we need the encouragement that the raising of this year's Budget will give. May we expect a substantial increase in receipts *immediately*? If not, what will you have us to do?

ELIZABETH MARSH.

Isolation or Compromise?

Is This the Pacifist's Dilemma?

A thought-provoking article entitled "Isolation or Compromise?" appears in *The Friend* (Philadelphia) for February 9, in which the writer, Edward W. Evans, ably discusses the question: Is this the pacifist's dilemma? He has undertaken to show why he believes that pacifists, while keeping clear of participation in war, should cooperate with less radical workers for peace in advocating measures which conservatives also can support and which tend to prevent war. He cites the Disarmament Conference at Geneva and the attitude of outstanding men toward the problem involved, and points out the disarmament question as but one aspect of the movement to prevent war by practical measures which are designed to remove its causes and provide substitutes for it. "The Society of Friends," he says, "having long held a definite moral conviction against war and having endeavored to educate others to oppose it, now finds itself confronted with a new situation. The world is stirred as never before by proposals for concrete political action to prevent war. And since the world at large does not hold the Quaker view of war it is natural that most of these proposals do not fully square with Friends' position against war. When this is the case, what course should Friends pursue? Should they support such measures, or oppose them, or pursue a policy of neutrality and 'watchful waiting'?"

The theory of Positivism which relies on the facts of history and temporary events, and the theory of Utilitarianism in which the interest of the cause is supreme and justice to individuals is never more than approximate, at best, are briefly sketched to give setting to a third view in which principles of life and conduct predominate. Supporters of this view hold that an act which is wrong on principle can never be productive in the long run of the greatest social good." The Quaker position has been idealistic rather than utilitarian. It has insisted rather on testing conduct by principles. "This has been one of the main qualities which has distinguished Quakerism not only from the philosophy of 'the average man of the street' but from that which seems to prevail among many sincere Christians in other denominations. These divergent moral philosophies have always forced a certain separation between thoroughgoing Friends and their fellow-citizens who are content with a less exacting criterion of right and wrong."

Having started with an acceptance of the Quaker position against all war and that "nothing which may be said is intended to suggest a doubt as to the propriety or practicability of maintaining it," the writer maintains that it will be apparent that

"Friends' opposition to war is not isolated conviction derived from tradition or from some text or dogma regarded as authoritative, but is a part of a philosophy of moral life. And when we consider the question of converting others to the Quaker view we see that what is involved is a chance not merely in a conclusion regarding war but in the fundamental method of determining right and wrong. The World War put Friends to a new trial of their loyalty to their convictions against war and against actual participation in it. The issue which they face today is different. The question now is whether Friends should lend support to political measures to prevent war which do not embody the full Quaker position; as, for example, measures which permit war in certain cases or call for war to enforce it."

For the sake of clearness the lines of effort which Friends may follow in reference to war are considered in the following order: 1. To endeavor to maintain without compromise their position against war; 2. To try to win others to take the same position; 3. To help to bring about conditions which will prevent, or tend to prevent, war. By way of illustration the Capper Resolution now before Congress is examined with these points in mind. Where there is no compromise involving principle, Friends may feel free to co-operate. "Such support is not inconsistent with reservations. It does not imply that we are giving up a conviction maintained for two hundred and fifty years. In joining to promote the passage of the Resolution we can say: We do not surrender our opposition to all war and in so far as the Resolution sanctions defensive war it contravenes our principles. Should such a war arise we could not approve it or join in it. . . . We realize that the main purpose is not found in the exception of defensive war but in the international pledge never to resort to war and to substitute in its place mediation, conciliation and arbitration. We realize that such a step by the United States and other nations would be a great stride forward in abolishing war and might be the means of saving humanity from utter ruin. And so while we debate in no particular our stand against every kind of war we join with the idealistic men and women of our country in the effort to turn the policies of the nations, and the minds and hearts of the peoples from war to peace."

Quoting at some length from John Morley's "On Compromise," the writer sums Morley's position approvingly thus: "That we are to be loyal without compromise to the highest truth in forming our own conclusions and in letting them be known but when it becomes a matter of the commun-

ity—not merely ourselves—adopting a course of action, we should not expect a society which has not accepted our truth to embody it in practice. Our answer to the question before us will largely depend on how far we accept this position as sound and applicable to the case. As to the view that general acceptance of new truth comes only gradually, this seems to hold good with respect to the Quaker position on war. For two hundred and fifty years the Society of Friends has maintained and expressed its views, and the ethical philosophy back of those views did not originate with, nor has it been restricted to, Quakerism. Yet only a small proportion of the world accepts that philosophy today. This is not due merely to ignorance or indifference. Men and women quite as intelligent and informed as Friends, to say no more, do not share that ethical philosophy with us. We shall understand this better if we realize that the war question is but one phase of an ethical riddle over which moral philosophers have puzzled and pondered and reached different conclusions throughout the ages—the question how do we in the last analysis, determine right and wrong. These facts need neither shake our convictions, nor dishearten us in proclaiming them. But it does seem that we are bound to recognize that we and those who hold with us are only a small minority in the great nation of which we are a part."

"A proposal such as the Capper Resolution does more than uphold a standard; it calls for the adoption of a definite political policy. . . . Different courses may seem right according to the particular circumstances and persons involved. In so far as we conscientiously can, I think we shall always wish to avoid being, on the one hand, ineffective isolationists or, on the other, practical compromisers."

MID-YEAR CONFERENCE

(Continued from page 152)

Beginners: "Just Like You," "Taro and Ume," "Ah Fu—a Chinese River Boy," "Kembo—a Little Girl of Africa," "Esa—a Little Boy of Nazareth," "The Three Camels—a Story of India."

The Conference was closed with a very practical address by Dr. Henry G. Williams, President of Wilmington College, on "Preparation of Youth for Work of the Church." He presented a common thought, "The Church has lost her way." He disseminated the gloom and pessimism ordinarily following such a theme by stating the intelligent move would be to retrace and take the right road. The jazziness of the present age demands a greater exertion on the part of good people to present a wholesome program for the whole of life. The fine things will attract. He made a strong appeal to *use* and thus educate the children and young people in all activities of Church work. Thus only will they be prepared for leadership by experience.

Forward Steps at Chicago

BY ELIZABETH MARSH

The Annual Meeting of the International Council of Religious Education, the official cooperative organization of thirty-nine denominations in the fifty-six states and provinces of the United States and Canada, was held at the Hotel Sherman in Chicago, Illinois, February 8 to 16, 1928. The International Council is divided into a dozen or more Sections. While my own attendance was at the Young People's Workers' Section, we heard something of the activities of the other Sections at two joint sessions of the entire group held on Friday, and through brief reports that have come since.

The Sections meeting during the nine days were, Vacation Church School Workers and Week Day Church School Workers, Children's Work Professional Advisory Section, the Young People's Section, the Adult Workers' Section, the Leadership Training Section, the City, State and Regional Executives' Section, the Editors' and Publishers' Sections, the Negro Work Advisory Section, and the Sections of the Professors and Directors of Religious Education.

At the conference of Vacation Church School Workers and Week Day Church School Workers, it was discovered that 4,000 D. V. B. S's were held in 1927, and that over 1,000 centers in this country are carrying on week day religious education. Plans were made for holding vacation schools next summer on an increased scale, with a higher type of leadership to meet more thoroughly the needs of the children. A significant step was taken by the Council in endorsing the laboratory method of training vacation school workers for the coming summer.

Among the addresses given and subjects discussed were the following: "The Proper Use of Missionary Material in Lesson Writing," by Wade Crawford Barclay, Director of the Foreign Department of the Methodist Board of Education, Chicago; "The Use of the New Curricula Materials," by Erwin L. Shaver, of the Congregational Board of Education, Boston, Mass.; "Teacher Training for Church School Work," by Dr. S. N. Vass, of the National Baptist Convention, Inc., Nashville, Tennessee; "Definite Projects which have been Tried to Help our Boys and Girls Toward Christian Social Goals," by Mrs. Marie Cole Powell, of Evanston, Illinois; "Youth and World Peace," by Walter Van Kirk of New York City; "Crusading with Christ," by William Hiram Foulkes of Newark, New Jersey; and "Technique of Leading Youth," by Mrs. Grace Sloan Overton.

One of the important actions of the Council was the merging of the International Lesson Committee and the Committee on Education, to form the Educational Commission. Another important step was the

acceptance of a plan accrediting state councils as the auxiliary agencies of the International Council.

During the coming year, by action of the Council, there will be conducted two important surveys: (1) religious education of adults, and (2) religious education among Negroes. Two new levels of training for leaders have been set up for experimental use this year: (1) a course for the high school youth, and (2) a course for the advanced student and leader in religious education, corresponding with a graduate school. During the summer of 1928 a leadership school will be held for Negroes, the first of its kind under the leadership of the cooperative forces. The Council went on record as approving the use of the right kind of motion pictures in religious education, as a direct aid in the development of right attitudes in character formation.

Each of the thirty-nine cooperating denominations is asked to incorporate in their Sunday School literature an intensive program of temperance, law observance, and world peace.

Through the Young People's Work Professional Advisory Section there was presented to the Council a message to President Coolidge requesting very serious consideration of the expenditure of seven hundred and fifty million dollars in a naval building program. The Young People expressed their desire under his leadership to do everything possible in bringing about world peace. This was approved by the Council and the following message was sent to President Coolidge by Dr. Magill:

MEMORIAL TO PRESIDENT COOLIDGE

The Young People's Work Advisory Section of the International Council of Religious Education, assembled from thirty-nine Protestant denominations in cooperation with similar groups, including the Y. W. C. A., the Y. M. C. A., the International Society of Christian Endeavor, the Baptist Young People's Union, and the Epworth League, speaking for the membership of the Council who are citizens of the United States, respectfully petition that the proposed ten year naval program calling for the expenditure of seven hundred fifty million dollars, be reduced to the lowest possible minimum.

We deeply deplore any tendency toward a policy of a competitive naval program.

We urge upon you and upon the Congress of the United States of America that the promotion of friendship and goodwill among the nations of the earth, which all good citizens desire, shall be encouraged by the strict limitation of any naval program which may be justly interpreted as unfriendly or as a preparation for war.

We believe that to a great majority of the citizenship of any country, our own included, an increasing naval program will be interpreted as indicating an unwillingness on the part of the United States to participate actively in measures looking toward

a realization of peace among the nations of the world.

We express the belief that a great majority of the Christian young people of the United States desire that our government, to which we affirm our loyal allegiance, shall take a definite and positive position for peace under your leadership.

Respectfully submitted,

(Signed) ROBERT M. HOPKINS, chairman

(Signed) HUGH S. MAGILL, general sec'y.
February 16, 1928.

Plans for the World's Tenth Sunday School Convention to be held in Los Angeles, California, July 11-18, were presented and discussed at the various sections. The program for this convention is planned primarily for leaders and workers in Religious Education work, although the presence of some "lay-delegates" is anticipated.

One of the most interesting sessions of the Young People's Worker's Section was a dinner and evening meeting held on Thursday. Representatives from the Federal Council of Churches, the B. Y. P. U., the International Society of Christian Endeavor, Epworth League, International Council of Religious Education and other Christian young people's organizations were there. The meeting, after much merriment during the dinner hour, was organized with a temporary chairman to take action on the proposition of Dr. William Hiram Foulkes that all the represented groups present and others who might be willing to do so, join in the great "Crusade with Christ" program. The three main emphases of this program are "World Peace," "World Evangelism," and "Christian Citizenship." Probably such a program will be forwarded for the next two years, and the hope was expressed that greater unity in action of the many Christian youth groups in America might result from general participation in this program. Walter Van Kirk of the Federal Council of Churches gave a brief but stirring talk on "Youth and World Peace" at this same meeting.

BLOOMINGDALE QUARTERLY MEETING

Owing to snow-blocked roads and severe weather, the attendance at Bloomingdale Quarterly Meeting held February 18-19, was very small. This Quarterly Meeting was established in February 1836 and for ninety-two years has been held regularly, assembling at Bloomingdale, Indiana, with the exception of a few times when the meeting adjourned to meet at other places in the limits of the quarter.

R. R. Newby, General Superintendent, Plainfield, Indiana, was in attendance and brought inspiring messages. In the meeting for devotion on Saturday he took "Worship God" as his theme, and showed how little genuine worship we have in our individual lives, in the home, in the school, in the church, in business. If worship goes out of personal life, it is likely to be absent from collective life, no matter what may be the form of conducting our meetings. He stirred our minds and hearts with such ques-

tions as "Are meetings for worship actively engaged in worship of God? Is music ever substituted for worship? May silence be a substitute for worship. Is the offering worshipful? He closed with an earnest plea for a revival of genuine worship in our individual lives, in groups as we meet together, and in the congregation as we assemble for public worship. Such a "practicing of the presence of God" would sweep away many of the difficulties that now confront us in our local meetings, for "he who worships God will serve men."

In the business meetings, memorials were prepared for our Representative in Congress, for Indiana's two Senators and for the President, protesting against the Big Navy Program, and other militaristic movements.

Lyman Cosand, pastor at Bloomingdale, gave another most helpful sermon on Sabbath morning of Quarterly Meeting taking the "Grace of God" as his topic. He showed clearly that the laws of gravitation, of cohesion, of soil fertility, and of dissolution in the material realm have their counterparts in the mystic energy of grace, and that grace is at work today among human beings as surely as are these material forces in the earth. Jesus draws men unto himself. Grace is the mystic cement which binds and holds life together. Only as we through grace preserve the close, vital connection with the spirit of Christ, as the branches and the vine, can individual Christians hope to be fruit-bearing. The grace of God will eliminate from our lives everything unlovely and not in harmony with his will. Then are we ready to be used of him in the work of the Kingdom.

The Bible School at Bloomingdale under the superintendency of Chas. L. Coffin has recently begun the reading course outlined for this year by the department of Religious Education. A class of ten in Teacher Training is ready for examination on the second unit of this work.

The monthly meeting is beginning a series of "Church Nights" under the leadership of the pastor, in preparation for a series of special meetings to culminate at Easter time.

GREENSBORO CONFERENCE

Have you been able to make your plans to join us in Greensboro for the Interracial Conference March 9-10? The North Carolina Friends are most interested in making their preparations for this Conference and are looking forward with a great deal of pleasure to welcoming any Northern Friends at that time. If you find it possible to attend, even at the last moment, won't you notify the American Friends Service Committee 20 So. 12th St., Philadelphia, immediately. Your effort to attend the Conference will be rewarded many times as the program of the Conference is planned in a most interesting manner.

The Yearly Meeting of Friends in Cuba is entering upon a most important epoch in its history. Recent evangelistic efforts, although centered at one place for the present and in one Monthly Meeting, that of Holguin, are certain to influence profoundly the whole field and to bring about a great change in the membership of the various Monthly Meetings.

Before a description of the special services is undertaken, let me call attention to a few things which made success possible at this time. In the first place the local meeting has been preparing, hoping and praying for a revival in the work for more than a year. The expression, "Lord revive thy people here," was often heard upon the lips of those in prayer. The Pastoral Committee has untiringly sought to provide this heart-felt need and corresponded with a great many before the right evangelist was finally secured. All this effort brought about a wholesome state of expectancy within the membership at large. Then when once the services of one was secured it was learned that he could stay but five days with us, for evangelists are scarce in Cuba. Every one said, "We must make the most of the visit, we must fill the house every night," and it was.

Another element which made for success is the fact that increasingly the Holguin School of Friends has been gaining in popularity in the whole Island and stands out today as one of the principal centers for character building and thoroughness in preparation throughout the Republic. This great respect and confidence in our school has made it possible to do intensive religious educational work within the school, and during the last few years there has been a very satisfactory and encouraging response to this line of teaching. Parents and students alike have welcomed the opportunity for Bible study. A great deal of sowing and cultivation has been done already. A period of reaping was greatly needed.

So with an already satisfied people it was highly pleasing that a noted Spirit-filled Cuban evangelist should be secured to conduct the meetings.

INDIFFERENCE CAPTURED

The very first sermon captured the citadel of religious indifference. With true native eloquence and a love for his people, B. G. Lavastida appealed to all who were in the dark caves of doubt and vice to come forth and find peace with God. And for five consecutive nights he preached clearly to the condition of the people and then the call was made and remade and each time with an earnest appeal to forsake a life of sin and vice and to turn to Christ. Perhaps the most characteristic feature of the meetings was the powerful way in which the call was made.

There were certain other features of the meetings which were interesting. The evangelist himself is a Presbyterian and Methodists came in and took part in the services, and with all the mixture of denominations not one referred to his particular belief. Also it was noticeable that during the whole time no reference was made either to modernism or to fundamentalism. It must be that every one was too busy thinking about and helping save souls to even think of non-essentials. It seemed highly sufficient to preach Christ and him crucified. The Cuban is not converted to modernism or to fundamentalism nor even to denominations but to Christ and the Christ life.

In this series of meetings, we witnessed new experiences and new sights in Cuba. We saw young men and young women come forward moved of the Spirit and earnestly seeking forgiveness with tears streaming down their faces. To these, conversion has become a reality and an experience to be treasured.

The first person to come forward was a young man noted in Holguin for his complete abandon to sin and vice of every type including the drug habit fixed almost from boyhood. He came, seemingly, very conscious of his condition and great need of a Savior. He was honest in his confession and is proving his sincerity by continuing to attend the services. He gives a clear testimony of having found the Light but frankly admits that he is having a terrible fight to quit the drink habit and many other habits all at once. Many came forward that night and the other nights to follow until 111 adults had given their testimony and 82 children had pledged their allegiance to Christ. After-meetings were held for the new converts gathered around a large table in a back room. And there for an hour and even for two hours special instruction and help was given the seekers and what was intensely helpful to these was the great number of testimonies of experienced Christians in the way. A great many of these new converts are students in our school and represent the very best people of the city. A few whole families came forward and these promise to take up their responsibility in the church.

PASTORING THE FLOCK

A tremendous responsibility rests upon the Monthly Meeting at Holguin. The voice of Christ, "Lovest thou me," and "Feed my sheep" comes clearly and we are conscious of the fact that not one should be lost for lack of pastoral care. But we have no pastor on full time. In order to make the church self-supporting we must be satisfied with a part time pastor—a minister who teaches five long hours a day in the high school. There is no assistant pastor or Bible woman either. Consequently, the Pas-

toral Committee is undertaking to organize the membership into activity.

A "Follow-up" meeting organized and directed by the above committee showed results which were unusual. This took place almost three weeks after the close of the revival. The adult group of converts was brought together by special notice from the committee. The membership cooperated in going personally to these new converts to give the written invitation and talk personally with each. As a result an unusually large per cent was present at this meeting. Nearly seventy answered to their names and some 15 were out of town and unable to attend. We felt that the "leakage" was no greater than what could be expected even in the States. Many gave a clear and definite testimony to a satisfactory experience in the New Way of Life. The pastor, Francisco Gonzales, in a well prepared address, showed clearly the need of each becoming definitely and intimately associated with some evangelical church. Dr. César Ortiz, president of the Christian Endeavor, made a clear statement of the difference between conversion and the so-called confirmation of the Catholic church. That of necessity, conversion was a deep work of grace and was not superficial in character. The missionaries present gave advice and instruction concerning the importance of the steps taken.

At the close of this meeting by unanimous vote it was decided to meet again in the same way in the near future when we shall hope to get even closer to many vital things of the Christ Life. In the meantime several are beginning to take active part in the life and work of the church and we can reasonably expect that from this group of converts there may come some valuable workers in God's Kingdom.

Holguin, Oriente, Cuba.

ALFRED LOWRY AT LYNN

The "Round Table" held in the Silsbee Street Meetinghouse, Lynn, Mass., January 31, 1928, was an unusually interesting one. Alfred Lowry gave a very enlightening talk on the work of Friends in France since the war. At the close, Florence Mae Smith was introduced and presented with a wrist watch, as a token of the good wishes of her friends in the work to which she goes on February 22nd, in Happy Grove School at Seaside, Jamaica. Although completely surprised, she responded in a very pleasing manner. With the money given above that used for the watch, a steamer rug was purchased which will add to her comfort.

John D. Rockefeller, Jr., will erect at the University of California, Berkeley, a large and modern dormitory to be known as International House. It is planned to admit three hundred foreign students and two hundred Americans to its quarters each year. The building will cost \$1,750,000.

CONTENT OF PENDING BIG NAVY BILL

Authoritative Figures Issued By Navy Department Given By A. F. S. C.

There has been much said and written recently regarding the proposed naval program. Let us, in this article, very briefly review the situation so that Friends may consider the matter and form their own conclusions. Much has been said by witnesses called before the House Committee on Naval Affairs, and we regret to say that those in favor of the program have not confined their observations to facts alone, but have abused pacifist organizations and pacifist leaders in the United States.

But why should we worry about these recriminations? It is our purpose to present the facts, not propaganda.

WHAT DOES THE NAVAL BILL DEMAND?

"...the construction of the following vessels: Twenty-five light cruisers, nine destroyer-leaders, thirty-two submarines, and five aircraft carriers."

WHAT IS THE COST OF THIS PROGRAM?

Secretary Wilbur states that it will cost \$740,000,000, but this figure does not include the building of submarines and cruisers already building and authorized; the five-year aviation program; the cost of the increased personnel. The total cost for the 1924 and proposed 1923 building programs, plus maintenance and up-keep of the whole American navy, will amount to \$4,175,426,000. These figures are analyzed below.

Because these figures have not been made generally public we will explain how we arrive at a total cost of over four billion dollars for nine years.

The figures given are those presented by Representative McClintic, Naval Affairs Committee, and were submitted to the Naval Affairs Committee by the Navy. They are reproduced from the *Congressional Record* of February 15, 1928, pages 3129, 3130 and 3131.

The Naval expenditures for the United States for 1927 amounted to \$318,909,096. If there were no further vessels added to the navy, with the exception of the modernizing of the *Oklahoma* and *Nevada*, the annual cost would amount to \$316,656,111. But the ships now building and authorized (under the 1924 program,) together with the proposed 1928 program, will cost \$147,391,222 annually, or cause an annual total expenditure of \$464,047,333.

For a nine year period (1929-1937) the cost of the naval establishment, without either the 1924 and 1928 programs, would amount to \$2,849,905,000.

With the construction of submarines V-5 and 6, Cruisers 24, 25, 26, 27, 28, 29, 30 & 31 (1924 program) plus the five-year aviation

program plus the 1928 program (outlined in this article), plus aviation construction program for cruisers now building and for the 1928 program, and plus the personnel, the nine-year program will increase by \$1,326,521,000 making the United States naval expenditure for nine-year period the enormous sum of \$4,176,426,000.

The Service Committee has been endeavoring to inform Friends of the very great danger there is in going ahead with such a program; of arousing a competitive spirit amongst other nations, and of squandering millions of dollars in a navy for which there is no apparent need. In the past we have advised Friends to write to their representatives in Congress, and we now wish to ask them to do so again. If you have done so before, a second or third telegram, or letter, will do more good than harm. Please act promptly before it is too late.

MARKED "URGENT"

The American Friends Service Committee workers in the Pennsylvania coal fields are now distributing milk every day to 400 children through nine schools in the Barnesboro district. They report that conditions are gradually growing more serious, and there is very evident need for additional food. A glass of milk and two graham crackers are being given to the most undernourished children. Our workers report that more children are in need of just this little additional food each day, but because of the limited funds available the Service Committee cannot extend this food distribution. We must have more money to meet the increased need.

More boxes of second-hand clothing have been sent to Barnesboro, and are being distributed in some of our outlying districts. Our representatives report excellent cooperation from the local groups. A sewing group in Barnesboro meets twice a week to sew for the children. In addition, all of the women take things home to sew.

Ernest L. Brown, Chairman of the Home Service Section, went up to Barnesboro for the week-end of February 18th. He interviewed many people, including operators and miners. He found very real appreciation for this relief work supervised by the American Friends Service Committee. Everyone understands and appreciates the motives prompting it and our distinterested attitude so far as the strike is concerned.

May we ask again for further contributions to enable us to meet additional needs? We heartily appreciate all that Friends have done and are doing to help the Service Committee to meet this emergency, but we must have continued support to send to Edith Hall, Edith Coale and Sophia Dulles, our three representatives who are "taking turns" in supervising this relief work.

FRIENDS IN LIMELIGHT AT NAVAL HEARING

Are Assailed As Unpatriotic For Opposition to Big Navy Building Program

The Baltimore *Sun* for February 17 carried a dispatch from its Washington Bureau which makes interesting reading for Friends inasmuch as two of our well known peace workers figure prominently therein. The following excerpts are reproduced.

Washington, Feb. 17.—Heated denunciation of "pacifists" in general and Frederick J. Libby, president of the National Council of the Prevention of War, in particular, marked a session of the House Naval Affairs Committee today in which representatives of several women's patriotic organizations urged adoption of the \$800,000,000 naval construction program.

Angered by circulars which Mr. Libby has sent throughout the country, members of the committee prompted witnesses to make derogatory statements about him and then denied an opportunity to one of Mr. Libby's associates to put in a defense. Acting Chairman Britten, Illinois, announced that Mr. Libby himself would be called to testify about "his deliberate misstatements."

Mr. Libby's name was brought into today's hearing when Mrs. William Sherman Walker, of Seattle, vice-president-general of the Daughters of the American Revolution and chairman of their committee on national defense, was pleading for adoption of the Wilbur program.

"People who are sending out trashy stuff like this," asked Mr. Britten, referring to the Libby literature, "are misguided, don't you think?"

"I certainly do," said Mrs. Walker.

Examination of the literature sent out by Mr. Libby disclosed a booklet containing excerpts from a speech by President Coolidge and one of his messages, editorial reprints from *The Sun* and the *New York World* and a circular letter. The letter to which Mr. Britten and other members objected, refers to the building program as "menacing," asserts that it is but a part of a twenty-year program that the navy wants to carry on and declares that it proposes to give the United States the greatest navy in the world.

In the paragraph to which particular exception was taken, Mr. Libby said: "The issue is peace or war. This navy program is a war program. We appeal to you to do your utmost to defeat it."

"Don't you think it is a menace to the country to send out such trash as this?" asked Mr. Britten.

Mrs. Walker agreed that she did.

"I heard Mr. Libby say he would not fight for his country, regardless of whether

the war were defensive or offensive," she said.

"What do you think about this man Hull, who testified here the other day?" asked Mr. Britten, referring to Prof. William I. Hull, professor of international relations at Swarthmore College, who opposed any increase or replacements in the navy and who declined to say whether he thought the colonies justified in engaging in the Revolutionary War.

"I think the least I'd suggest would be that he be deposed from his position in that school," said Mrs. Walker. "If there is any other country that would take him I suggest we send him there."

Mr. Britten urged that Mrs. Walker get the D. A. R. to pass resolutions asking Professor Hull's removal and Mrs. Walker said she would "have great pleasure" in doing so.

Mrs. Mary Logan Tucker, of Washington, national president of the Dames of the Loyal Legion, was called upon by one of the committeemen.

"We know," she said, "that there are organizations and individuals that are fighting this program as they are fighting everything patriotic."

Next Mr. Britten called upon E. B. Johns, Washington correspondent for military and naval journals and author of a new book entitled "Pastors, Politicians and Pacifists." Mr. Johns said he had made a study of pacifist and peace organizations and that he found they had "interlocking directorates" and received contributions of over \$1,000,000 a year. He started to tell what he had heard about Mr. Libby when a woman stood up in the audience and offered to tell about Mr. Libby and his organization.

The woman identified herself as Mrs. Laura Puffer Morgan, associate secretary of the National Council for the Prevention of War and a widow of a former Washington correspondent of the *New York Herald*.

"You tell Mr. Libby to come up here," said Mr. Britten.

"Mr. Libby is out of town a great deal," Mrs. Morgan replied. "The witness is telling what he has heard about Mr. Libby, and all I want is an opportunity to answer his testimony, she said."

"We can't hear you until we hear Mr. Libby," said Mr. Britten. "His name is signed to this stuff."

"My name is signed to some of it," she said.

By persisting, Mrs. Morgan got a chance to say that she could be a member of the D. A. R. if she wished; that her husband was a descendant of a Mayflower pilgrim, and that, if the committee wanted to know, her salary was \$75 a week and that of Mr. Libby \$4,000 a year, "of which he usually turns back about half."

Of course such publicity as this is meat and drink for Fred Libby, who seized the opportunity to reply to Congressman Britten's charges. He furthermore accepted

QUAKER ADVENTURES OVER THE RADIO

A Quarter Million Listeners to Sunday Evening Talks Is Estimate

The talks on Quaker Adventure given over Station WGL at New York City on Sunday evenings have been well pleasing to the management of the Station. It was hoped to have Henry T. Hodgkin or Daniel Oliver give the first talk, but when these Friends were found unavailable, Edward Thomas took the opportunity to trace the adventurous history of Friends and showed how it led up to the relief work in the Great War and in the years following the war.

Walter G. Bowerman, formerly treasurer of the work in France, spoke the next week outlining the work done by Quakers while he was there. Nancy Babb was the speaker the third week. She gave a vivid description of how she fought the famine in Russia, refusing the protection of armed soldiers. She told of the sufferings and how she dealt with bandits.

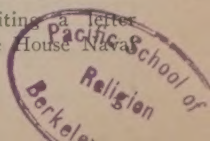
Anna L. Curtis was the fourth speaker. She told of some of her experiences in Germany after the war, and gave a vivid description of how Quakers were bringing together Germans and Poles in joint meetings, and how people of the two nations thus learned to forget their violent hatreds, making a beginning of dwelling together in unity at afternoon tea though just before the tea they seemed too violently inclined to keep from blows.

James A. Norton was the fifth speaker, on February 19. He told of the first Armistice day in France and of the later work there. One of the incidents he told was how two Quaker girls went alone to a village in France and set up the work of reconstructing it.

The Radio Station receives nearly a thousand letters a day in response to various talks. On this basis it is estimated that a million people listen in to one talk or another. The management believes that fully a quarter of a million listen to the Quaker Adventure talks. After the talk by James Norton, cut short by mechanical difficulty at the Station, he was addressed by the elevator operator while taking him down to the street from the ninth-story studio, the operator saying, "I was listening to the story about the two girls. I'm sorry they cut you short." The elevator operator had left his post other evenings, it turned out, to listen to Nancy Babb and others.

Edward Thomas, who is arranging these talks, hopes that Friends will help him to make the most of this opportunity.

Britten's challenge by writing a letter offering to appear before the House Naval Affairs Committee.



QUAKERDOM • AT • LARGE

E. C. Tremps and son Harold, members of Centerville Meeting in Wayne County, Indiana, were the recent recipients of a handsome silver trophy presented at a meeting held at the Y. M. C. A. building in Richmond. They won the cup for having produced on a five acre tract an average of a fraction more than 96 bushels of corn to the acre, in 1927.

The Young Friends Committee of Philadelphia Yearly Meeting, with the Young Friends Movement and the Young Friends Board of Activities of the Five Years Meeting, plans to send a small group to Europe to attend the World Youth Peace Congress to be held in Holland next August. A committee has been formed to consider and choose these representatives who will also visit other Friends groups en route.

Those Friends who have desired that Elizabeth Emerson's hypothetical letter, "Esteemed Friend, Calvin Coolidge," appearing in our issue of February 16, be presented to the President will be interested to know that we sent the letter to the President's Secretary, the Hon. Everett Sanders, expressing the hope that it might appeal to him as sufficiently sympathetic and helpful to warrant his taking it to President Coolidge. A prompt and cordial reply came, saying he would be glad to lay the letter before the President at the earliest opportunity.

A second delegation of Quakers from his home constituency called on Thomas S. Butler, of Pennsylvania, Chairman of the House Naval Affairs Committee, February 13, and urged the abandonment of the proposed navy building program as competitive and provocative of war. Chairman Butler intimated in reply that the program will be substantially reduced in committee. He said the protests were coming to him at the rate of one hundred a day, not only from his own constituency but also from Friends and others in New England, North Carolina, Ohio, Indiana, Iowa, and as far west as California. A former delegation came from West Chester and brought a petition against the naval bill signed by seven hundred and fifty voters. Congressman Butler lists himself as a Friend!

The annual report of the John Woolman Memorial Association points out the different problems they now have to meet in carrying on the Woolman Memorial at Mt. Holly, N. J. While once they were in the country, beyond the sights and sounds of life in the nearby town, they are now within sight of half a hundred dwellings, and as Amelia Mott Gummere, President, puts it in her report, "conversation halts as the motors go pounding by the little house." Since Miss Kaufman has been in charge, nearly three thousand people have been entertained there. There have been visitors from twenty-five states and from Canada, England, Ireland, Germany, Madagascar, the Netherlands, Singapore and Japan. A small booklet is in preparation which will describe the house and give its history.

Rufus M. Jones recently visited High Point, Greensboro and Guilford College, North Carolina, giving at least six addresses. He assured his hearers that "there are more people—honest, thoughtful and intelligent—who are eager to know more about the teachings and beliefs of Friends than at any former time." This condition he found true not only among the college and university students in America but especially among the university students of China, India, and other foreign lands. "To meet this international desire, we should start around the world a well-established Quaker organization." He also emphasized that the only way to save the world at this time is by building the souls of men. "If we want 'peace on earth' we must work for peace, not in war time, but when the nation is at peace."

Peace and World Brotherhood as taught by the World's Great Religions was the topic at a meeting in Philadelphia recently, addressed by six representatives of nine great world religions, one of them being Rufus M. Jones of Haverford College. It was the first of its kind held here under the auspices of the Fellowship of Faiths, a world-wide organization devoted to the project of furthering mutual appreciation and understanding among the followers of the great world religions. As the exponent of Christianity, Rufus M. Jones declared

that in its purity it comes directly from that unique Galilean, Jesus Christ, whose principles of peace, love and brotherhood form the great background of His life. The conception and consciousness of God as the Father of all things is the cornerstone of our faith. His essential nature is love, but He never becomes the Father without the efforts of the individual to experience it. The great truth of Jesus was that all men may become sons of God. The kingdom of God, with the spirit of Christ and the light of God guiding men, will not come until every person has in his heart an unqualified love for God and man. When men love one another as brothers, and religions become one family, not divided by Babel but united by Pentecost, this ideal will be achieved." About twelve hundred persons were present at this gathering.

A delegation of Friends, through appointment arranged by William B. Harvey, called on President Coolidge at the White House, February 9, and presented a letter to him bearing on the pending naval program. The letter was read aloud at the President's request by one of the group and commented upon, the interview lasting a full half hour, although the President's secretary had indicated that but six minutes would be given. Four reasons were set forth in the letter with this introductory clause: "We respectfully lay before you our conviction that this program, if adopted, will gravely imperil our relations with other nations, particularly Great Britain, and ultimately threaten the peace of the world. We earnestly urge that it be abandoned." The closing paragraph explains the basis of action: "The experience of the Religious Society of Friends for 250 years has been that lasting good can never be accomplished by war or violence, but only by friendship and goodwill. We believe that the same principle holds true for nations as for individuals, and we find our hope stated for us by you in your message to Congress, December 3, 1924, when you said: 'Our country has definitely relinquished the old standard of dealing with other countries by terror and force, and is definitely committed to the new standard of dealing with them through friendship and understanding.' For us war and Christianity are utterly incompatible, and we earnestly ask that you bend every effort to closing your Administration with further achievements for the renunciation of war as an instrument of national policy."

NEWS OF OUR MEETINGS

A two weeks' meeting came to a close on the evening of February 12 in the Georgetown, Illinois, Friends Meeting, Western Yearly Meeting. The preaching

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was done by the new pastor, Bertha E. Day, and Charles H. Wieand a "noted song evangelist" of Aurora, Illinois, has charge of the music. The attendance was good and a large chorus sang at each service, besides which was a "Booster Choir" of sixty-nine voices. There were fifty-four decisions for Christ and a number of others renewed their covenant with Him.

White Lick Quarterly Meeting was held at West Union, near Monrovia, Indiana, February 11 and 12. The attendance was good, all the meetings of the Quarter being represented with all the pastors present. Lunch was served at noon. Mary Fox, pastor of Bethel Meeting near Mooresville, preached the sermon Saturday morning. Frank B. Straightoff was present and spoke on Peace. John Compton of West Union preached on Sunday morning and the members of Bethel Meeting attended this service. Music was in charge of John Vandenhosch. The young people of the Quarterly Meeting held their meeting on Monday evening when Gertrude Rienier of Mooresville gave the address, and a social time was enjoyed. It was a good Quarterly Meeting.

Puget Sound Quarterly Meeting of Friends met at Everett, Wash., February 3-5, with delegates in attendance from Wenachi Valley, Seattle and Newberg, Oregon. The meetings were a spiritual uplift and gave those in attendance a new courage and determination to press on to greater heights in service. The Ministry and Oversight meeting Friday evening was followed by a message from Gervas A. Carey of Newberg. He spoke again Saturday morning using as a setting to his message the history of Israel from Saul to Rehoboam and showed that Solomon failed to pass on to Rehoboam any worthy objective and he did evil because he set not his heart to seek Jehovah. It is too well known that idleness breeds crime and Satan finds tasks for idle thinkers. Rehoboam was compared with Daniel who purposed in his heart not to defile himself and rose to heights of power. The importance of a definite goal for the individual and the meeting was strongly urged and to "work as if all depended on us and to pray as if all depended upon God." Following luncheon in the basement of the church the business session was held. The next morning, Millard Jones pastor of the Everett Meeting preached an inspiring sermon on the theme: Lengthen thy cords and strengthen thy stakes. In the evening Gervas Carey gave an evangelistic sermon emphasizing the importance of evangelism especially among the children.

Sunday, February 19, A. J. Brace, Secretary of the Student Volunteer Movement in Canada, visited Penn College, Oskaloosa, Iowa, and spoke both morning and evening at the College Avenue Friends Meeting, besides having conferences with young

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LOW PREMIUMS

LOW NET COST

people in the afternoon. From over fifteen years of service in Y. M. C. A. work in China, he brought messages that stimulated thought and must create a more sympathetic interest in the Chinese people and their great country.

Seventy persons bowed at an altar of prayer during a five weeks' revival campaign in the Vera (Okla.) Friends Church. Twenty-five men and forty women and children were definitely blessed with forgiveness of sins, and twenty of these were sanctified. It was the greatest revival in this community since Homer L. Cox was here 18 years ago. Evangelist V. R. Marvin of Wichita, preached seventy-four times in 36 days, and two entire days of prayer were spent in the church house. The offering amounted to \$202.84, the largest ever given by this community. Opening the doors of the church, Oscar L. Battin pastor, welcomed twenty-two additions to the membership. After a few passages showing that church membership is taught in the Scriptures, M. F. Swafford, General Superintendent of Kansas Yearly Meeting, offered the dedicatory prayer. About nine Christian homes have established family altars and a cottage prayer meeting will be organized. Young people of the public schools have organized a school prayer meeting. Eleven men and one woman have quit the use of tobacco during the revival. Restitution played a big part in the campaign. The Santa Fe railroad company profited most, when one person paid \$15.00 which had been stolen from the company, and a woman paid up for a half-fare ticket which she bought 20 years ago when she should have bought a full fare ticket.

KOKOMO REVIVAL EFFORT

Courtland Avenue Friends Meeting in Kokomo, Indiana, on Sunday, February 19, closed a four weeks' revival effort. The pastor, Homer G. Biddlecum, did the preaching, and other members of the Meeting, Victor and Anna Harmon, had charge of the music throughout the campaign.

There was not the sweeping revival, that many hoped to see, and very many are still

on the prayer lists. But there was a large measure of victory, with the church definitely helped. There were three definite conversions, one of a man nearly 50 years of age, who had not been inside a church for nearly twenty years, who cannot read, and who had been to church and Sunday school but very little in his life. Besides these conversions, there were fourteen renewals, some of whom were outside the church. And there were six sanctifications, some of them very definite. There are seven applications for membership in the church, with more promised to follow.

Courtland Avenue has an honorable record of leading folk to Christ. Because of this Satan tries in many ways to hinder the work. The past year has been a critical period, with some church discipline necessary, and some did not stay close enough to the Monthly Meeting to understand it all. To appreciate the fine Christian spirit in which it was carried out. Some have withdrawn, others have criticized; and we have not yet gotten such complete victory over the enemy's subtleties as to go forward in full spiritual power in the winning of souls. Such deep waters have tried the souls of the faithful.

But there are many gleams of light in the picture. In the fall the interior of the church building was redecorated, woodwork, seats, and floor were varnished, a new carpet was put down and new hymn books purchased. Then at the parsonage a new roof was put on, the basement was enlarged, a steel furnace installed, and the exterior of the house was painted. These large improvements have been financed, and the faithful ones are meeting the other financial burdens unflinchingly.

We entertained the Quarterly Meeting in December; in November organized the three youngest classes of the Sunday school into a primary department with separate opening and closing exercises; in January joined in the city-wide observance of the Week of Prayer; and are busily carrying forward a full program of Church activities. We plan to have Crystal Bird to address us on the evening of March 4.

INTERNATIONAL SUNDAY SCHOOL LESSON

March 11, 1928

Jesus Feeds the Multitude.—Mark 6:31-44; 8:1-10.

Daily Readings

M.—Jesus Feeds the Multitude. Mark 6:31-34.
T.—Jesus Feeds the Four Thousand. Mark 8:1-10.
W.—Jesus the Bread of Life. John 6:22-35.
Th.—Israel's Typical Manna. Exod. 16:13-20.
F.—Parable of the Great Supper. Luke 14:15-24.
S.—Jesus Eats With Publicans and Sinners. Matt. 9:9-13.
S.—Jehovah's Care for His Flock. Ezek. 34:11-16.

The story of the feeding of the five thousand is unique among all the miracles because it alone is recorded by each of the four Gospels. Only Matthew and Mark tell of the similar event of the feeding of four thousand. Some think the latter is a duplication of the former, supporting such a view by citing the apparent embarrassment the first time when the crowd would make him a king (John 6:15), and the break caused between Jesus and many of his followers (John 6:66). Others see in the difference of details evidence of two occasions. The place of the scene is a little difficult to determine due to different statements of the writers. Mark, Matthew and John all imply that the feeding of the five thousand took place across the Sea of Galilee from Capernaum. While Mark (6:45) places it across the sea from Bethsaida, Luke (9:10) places it in the territory of Bethsaida. The difficulties can best be harmonized by taking into account two Bethsaias, one Bethsaida Julius (Mark 8:22) near the entrance of the Jordan into the Sea of Galilee, and the other, a little fishing suburb of Capernaum (John 12:21; Mark 6:45).

Contrast the beginning and the end of this period of Jesus' ministry. It begins with popular favor and ends with many of his disciples going back and walking no more with him. Opposition of his enemies has steadily increased.

The theme of this lesson is *Jesus' Compassion for Human Need*. Jesus was tired. The disciples were tired. They had just returned from their evangelistic tour. Jesus would take them apart for rest and inspiration. They took a boat and sought out a "desert" place, a grassy spot away from the crowd. But the crowd intruded. It had run around the eight or ten miles and met them when they landed. Was he vexed? No. Luke says "He welcomed them." (Luke 9:11). "He had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things." Matthew speaks only of the healings. Jesus saw the hunger in men's hearts that brought them to him. He spent the day leading their spiritual wants into the green pastures. John remarks the crowds were en route to the great feast at Jerusalem (6:4). Does Jesus imply that there was no leadership for them even there?

Jesus made his apostles feel responsibility for the feeding of this multitude. "Give ye them to eat." We are quick to say, "Send them away." Are they hungry? Send them to the public charities. Are they sick? The county will care for them. Are they ruining their lives by sin? Call an evangelist. Is there social and industrial injustice? That is not the business of the Church or its members. Are wars and crime and greed ravaging the earth? We can't do anything; Christ must come in the clouds and make things right. So his disciples said and still say. Is it not rather more in line with the spirit of Jesus to respond to every human need with "compassion" and to act on his command "Give ye." John Woolman's soul was sensitive to the needs of all he met. He did what he could for the poor slave, the oppressed sailor boys, the cruelly driven stage horses. He allied himself with the

poor, and faithfully warned those who partook of oppression.

Jesus made his disciples take account of all their resources. They said the thing was impossible. He said "How many loaves have ye?" They brought him all they had, and that was enough. John tells us it was a lad who supplied the five loaves and two fishes. How generous of the little fellow to give up his lunch! John McNeill says, "Do you say you are nothing? Yet nothing, with Christ as the unit in front of it, makes ten; and if you are twice nothing, yet with Christ in front you make a hundred." Jesus had them bring all their meagre resources to him. It was sufficient. His blessings made them more than adequate to meet the need. The disciples passed it out, and at the end each had his own lunch basket full.

Study in connection with this lesson Jesus' discourse on the Bread of Life, (John 6:22-71). He put spiritual meaning upon what he had done. He himself was the Bread of Heaven. His words were what would satisfy the eternal hunger of the soul. This was the bread that came down from heaven. "Work not for the food that perisheth," said he. But many were offended at his sayings. They sought him for something to eat.

What is our attitude toward the needs of people today? It is easy to pass by without even being aware of them. But may we not say that if we stay with Jesus, we shall be brought to face some of these needs. Stewart Chase says, "For millions of people in America the annual income is, and has long been, not a living but a dying wage." Professor Hollander points out in "The Abolition of Poverty" that poverty persists "only because men do not desire sufficiently that it shall cease." Professor Carver of Harvard declares "We need not have poverty in our midst a generation longer than we want it," if we are willing to pay the price of scientific measures for its abolition. We puff away nearly two billion dollars in tobacco smoke in a year. One earnest Christian man recently spent \$500,000 for a playhouse for his six children. Of our 42,000,000 workers gainfully employed one-quarter are forced to work in producing needless or harmful things—tools of vice and crime, harmful drugs, quackery, adulterated foods, super luxuries, militarism, etc. We cannot do these things and show "compassion" for the needy. It is so much easier to send them away.

L. W. REYNOLDS.

Lynnville, Iowa.

DEATHS

HOBSON.—At Osborne, Kansas, while visiting her son, February 1, 1928, Abigail Luella Draper Hobson, wife of George A. Hobson, in her 70th year. Born near Oskaloosa, Iowa, a birthright member of Friends and taught early the way of Christ, she was married at Richland, Iowa, and moved to Kansas in 1883. To them were born eight children, three of whom with the father survive. Interment in the cemetery at Lenora, Kansas.

KNIGHT.—At Guilford, North Carolina, January 6, 1928, Cornelius S. Knight, son of Asa and Alethea Parish Knight, aged 73 years. In 1880 he married Susan E. Hoskins and to them six children were born, five of whom survive. For many years he was an elder in New Garden Monthly Meeting

OPENING FOR SERVICE

The Friends Meeting at Wellington, Ontario, is interested in securing a suitable pastor and would like to communicate with anyone who may feel a concern to serve here. Address S. D. Cronk, Bloomfield R. R. 2, Ontario, Canada.

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and his faithfulness was a source of encouragement and a worthy example to his associates. He was also connected with Guilford College as director of the farm and superintendent of its material interests, being noted for his uniform courtesy and kindly spirit. His funeral was largely attended, favorite portions of Scripture were read and a fitting memorial which were supplemented by remarks from the ministers present in tribute to one who stood for all that was highest and best in the Christian faith.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 213 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 75321. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

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